(e) *Racial Purity*

The racial purity of a nation is often commended in anthropological literature without the sense of the term being clearly defined. In relation to the individual, it means that he reproduces the marks ascribed by anthropologists to his race. In relation to groups, *e.g.* to a nation, it may mean one of two things: either that it consists exclusively of individuals of pure race in the individual sense — *i.e.* that there is a unity of race; or that it consists of individuals who, while not of pure race, closely resemble each other so as to represent a racial type, even though this is the product of cross-breeding between various races. In this sense the term of "unity of type" had better be substituted for "racial purity".

There are "racially pure" individuals, though they form a small minority; but except for a few primitive, isolated groups, there are no nations of pure race. Even unity of type exists only among very few civilized nations.

Nor can the Jews be described as of pure race. Even in ancient times, they were the product of an intercrossing of races, and they have since received further admixtures of racially alien elements. On the other hand, isolated for centuries within certain areas, through inbreeding they have produced within each area a comparatively uniform type — that of the Oriental Jew in Babylon during the first centuries

of the Christian era, of the Sephardic Jew in Spain and Northern Africa between the eleventh and fifteenth centuries, and that of the Ashksaazic Jew in Eastern Europe between the fifteenth and eighteenth centuries. But having been evolved, these racial types have not remained in permanent isolation. Thus the Sephardic Jews, expelled from Spain, have mixed with the Oriental Jews in Turkey, and with the Ashkenazic Jews in Bohemia, Southern Germany, Holland, and Hamburg, To this day a Jewish type occurs in Southern Germany approaching that of the Sephardim,